

معاملة العلماء

Interaction with the Scholars (A Guide to Their Authority & Various Levels)

Shaykh Muhammad bin 'Umar bin Saalim Baazmool

Translated by
Tarbiyyah Editorial Staff

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About the Author

His Name and Lineage:

He is the noble Shaykh and the compassionate father, the teacher, Ahmad bin ‘Umar bin Saalim bin Ahmad bin ‘Ubood, Aboo ‘Umar Baazmool as-Salafee al-Makkee. He is from the tribe Aal Zamool, which has its lineage going back to al-Kindah.

His Birth and Upbringing:

He was born in Makkah. This is where he grew up and began his first studies under the hands of the scholars of Makkah.

His Teachers:

Ash-Shaykh, the ‘Allaamah, Doctor Rabee’ bin Haadee Al-Madkhalee under whom he studied *Sharh Kitaab at-Tawheed* of Shaykhul Islaam Muhammad ibn ‘Abdul Wahhaab, *Sharh Kitaab ash-Sharee’ah* of Aajurry, *Sharh ‘Aqeedah Ashaabul-Hadeeth* of as-Saboonee, and read to him parts of *Saheeh Muslim* and other than that.

With his brother, Ash-Shaykh Muhammad bin ‘Umar Baazmool, under whom he benefited much and graduated with, he studied many books: *Kitaab at-Tawheed* of Shaykhul-Islaam Muhammad ibn ‘Abdul Wahhaab, *Bulooghul Maraam* of al-Haafidh Ibn Hajar, and *Waraqaat* of al-Joonee, several treatises of Shaykhul Islaam Muhammad ibn ‘Abdul Wahhaab on Tawheed, as well as other books. He studied the *Muqaddimah on Usoolul-Tafseer* of Shaykhul Islaam Ibn Taymiyyah, *Mabaahith fee ‘Uloomul Qur’aan* and other books and treatises. He got *Ijaazaat* from most of the *Riwayaat*.

[Soorah Aali 'Imraan (3): 102]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is due to Allaah, we praise Him, seek His aid, His forgiveness, and His guidance. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide him and whomsoever Allaah misguides there is none to guide him. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

مُسْلِمُونَ ﴿١٢٢﴾

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam [(as Muslims) with complete submission to Allaah].”

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ ۚ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٠٢﴾

“O mankind! Be dutiful to your Lord, Who created you from a single soul (Aadam), and from him (Aadam) He created his wife (Hawwaa (Eve)), and from them both He created many men and women and fear Allaah through whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship) that bore you.

Indeed, Allaah is Ever an All-Watcher over you.”

[Sooratu-Nisaa (4): 1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٦١﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (he will be saved from the Hellfire and admitted to Paradise).”

[Sooratul-Ahzaab (33): 70 - 71]

ألا وإن أصدق الكلام كلام الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها و كل محدثة بدعة و كل بدعة ضلالة، و كل ضلالة في النار، أما بعد:

To proceed: Verily, the most truthful speech is the Speech of Allaah and the best guidance is the guidance of Muhammad ﷺ. The worst of affairs are the newly invented matters. Every newly invented matter is an innovation, every innovation is misguidance, and all misguidance is in the Hellfire. To proceed:

I have entitled this book *Interaction with the Scholars*. I have divided it into five chapters, and I have presented an introduction in the beginning and an epilogue in the end. The sections are as follows.

- ❖ The Introduction: Defining Those in Authority and the Categories of the Scholars
- ❖ Chapter One: The Description of the Scholar
- ❖ Chapter Two: The Virtues of the Scholars
- ❖ Chapter Three: Having Etiquette with the Scholars
- ❖ Chapter Four: The Rights of the Scholars
- ❖ Chapter Five: The Harms of Neglecting the Rights of the Scholars
- ❖ Epilogue: An Encouragement of Having Strict Adherence to the Scholars

We ask Allaah, The Exalted for success, guidance, direction, and correctness.

Introduction:

Defining Those in Authority¹ and the Categories of the Scholars

Conversation about the (Muslim) rulers and the scholars is the discussion of the hour! Allaah, The One free of imperfections, The Exalted, says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“O you who believe! Obey Allaah and obey the Messenger (Muhammad) and those of you (Muslims) in authority amongst you. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for the final determination.”

[Sooratu-Nisaa (4): 59]

Those in authority, they are the scholars and (Muslim) rulers. When they order in accordance with what Allaah and His Messenger have ordered, it is obligatory to obey them. If the people

¹ TN: Ibn Taymiyyah said, “Those in authority are the leaders and those who hold power, and they are the ones who command the people. This consists of those who possess authority and power and those who possess knowledge. So therefore, leaders are of two types: Scholars and Rulers. So if they are upright, the people will be upright, and if they are corrupt, the people will be corrupt.” [Majmoo’ul-Fataawaa: vol. 27, pg. 170]

been obligated by knowledge. Just as obeying the scholars is in succession to obeying the Messenger, obeying the rulers is in succession to obeying the scholars.⁴

An essay concerning interaction with the scholars, the description of the scholar, his virtue, having etiquettes with him, his rights, and the harms of neglecting the rights of the scholar is an important subject that the Muslim is in need of. This need arises since he will never be free of being in need of the scholars who teach him the legislation of Allaah, The Exalted, and whom he refers to during calamities, the emergence of *Fitan* (trials and tribulations), and events.

Following is an explanation and illustration of that.

⁴ From the speech of Ibn Qayyim in *A'laam al-Muwaqqi'een* (1/8-10).

Chapter One:

المقصد الأول : صفة العالم

The Description of the Scholar ⁵

Some of the people have disdain for knowledge and the scholars. They do not know and understand the level of knowledge nor the rights of the scholars. They think that knowledge is speaking frequently with beautiful stories and poetry, giving many admonitions, and elegant speech that softens the hearts. Some of the people deem the scholars to be those leaders who speak vainly during calamities and events. They speak about them with what they have called the [فقه الواقع] *Fiqhul Waaqi'* (knowledge of the current

⁵ TN: Shaykh Saalih Al-Fawzaan said: "The presence of intellectuals and passionate speakers are not a substitute for the scholars in the *Ummah*. Such people are only well-read individuals; they are not scholars with understanding. Therefore, applying the term 'scholars' to them is applying a term in other than its proper place. Consideration is given to the facts and not to ascriptions. So many times you will find people that have good speech and incite the masses, yet they do not possess (true) understanding (of the Religion). The thing that exposes these people is when an incident occurs due to which the people need to know the religious ruling for that matter, since (at this time) the speakers and zealots reveal the limitations of their understanding. It is at this point that the role of the scholars comes in. So let us take note of this and give our scholars their right, acknowledge their status and virtue, and give everyone of them the position they deserve." [*Wujoob at-Tathabbut fil-Akhbaar wa Ihiraam-il-'Ulamaa*: pg. 50]

affairs). They pass religious verdicts on the rulers and judges without guidance or clear evident knowledge.

There are those who deem his knowledge to be solely, what is within the books. He does not give any importance to the reality that knowledge is citation and understanding, and understanding is governing by the methodology of what those first troops and prominent class were upon of the companions, *Taabi'een*, and those that followed them in righteousness until the Day of Recompense.

Consequently, they give an insulting name to occupying oneself with knowledge and sitting in the circles of knowledge with the scholars. He does not know that knowledge has doors (that it is entered by), and it is not obtained except by the speech and oration of the scholars and taking from them.

From the people are those who deem knowledge to be, with him, traveling and roaming around to give *Da'wah* to the people as they claim. He says, "We are not in need of new books. We are only in need of callers (*Du'aat*) and *Da'wah*." This poor heedless person does not know that the one who does not have cannot give. How can he successfully call to the religion and he is ignorant of it? He was not inclined towards the lessons of knowledge, nor did he look out for the scholars, nor did he accompany them. He was not given knowledge, not some of it nor all of it. Concerning it (i.e. knowledge), he is barren and famine.

From the people are those who do not distinguish between the scholar, storyteller, and the preacher or between the scholar and the student of knowledge. With him, all of them are scholars. He seeks religious verdicts from them and takes from them. To a certain extent, he may deem the one who admonishes and speaks frequently to have an abundance of knowledge. Possibly, he may

deem some of them to be on a higher level than the scholar since the scholar is scarce in his speech and he does not enter the domain of stories, poetry, analysis, and ideologies, as Allaah has consequences for His creation.

The Muslim needs to know the description of the scholar just as Allaah, The Mighty, The Majestic, has explained in the Magnificent Qur'aan. From these Qur'aanic verses that mention the station of the scholars and explain that their characteristics are as follows,

1. Comparison of the *Mutashaabih* (ambiguous proofs) and the *Muhkam* (clear proofs) is from the characteristics of those who are firmly grounded in knowledge:

He, The Blessed, The Exalted, has said,

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِندِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٦٦﴾﴾

"It is He Who has sent down to you (O Muhammad) the Book (i.e. this Qur'aan). In it are verses that are entirely clear (*Muhkamaat*), they are the foundations of the Book; and others are not entirely clear (*Mutashaabihaat*). So as for those in whose hearts there is deviation they follow that which is not entirely clear thereof, seeking al-Fitnah